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VINDICATION

OF THE

Irish Earl of *Bath*;

[ON] O N

Occasion of the groundless Imputa-
tions, malevolent Insinuations, and
unmannerly Expostulations of a
pretended **QUAKER** :

In ANSWER to said

QUAKER's Letters, &c.



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A FEW
THOUGHTS

ON THE

Present Posture of Affairs

IN

I R E L A N D



A

VINDICATION

OF THE

Irish Earl of Bath.

It is not the Argument, Sense, or Smartness, that are contained in your truly familiar Epistles, any Shew of Reason, Capacity for writing, that might challenge Notice of a reasonable Person, which have induced me to answer your importunate Demands, but pure Charity to you and your Associates; that (if possible) I may shew you how much you are mistaken, when you flatter yourselves that an Handful of Men, who know rightly what Spirit they are of, shall be so to communicate their Madness to the People, and infect them with Sentiments destructive to the Public.

It is a certain Consequence of intestine Divisions, that the least considerable, who are engaged in them, should be always the most pretending, the loudest in Clamour, and fiercest in Demands; and when they have lent but a little Help to support the *Cause*, are ever the most forward to lay claim to the Success, and rate their Pretensions above the Standard of those, who, by their Weight and Abilities have happily brought it to the wished for Issue. The Cause is obvious, and the Effect unavoidable. The *first* have nothing but the End they aim at, in Contemplation, equally ignorant of the *Means* to compass it, and when, or how, they may be used successfully. The *last* are aware of the Difficulties in the Way, the Steps to be taken, and how far they may proceed with just Hope, or Probability of Success. Hence it comes, that when Men have done a great deal, these naturally wonder they have not done more; whilst others who can better discern the Lets and Rubs that lie in the Way of all public Proceedings wonder, on the other Hand, they could do so much, and carry their Designs so smoothly into Execution.

Should you ask me, *Friend*, what were the *Designs* of those who, you own, have defended our Rights in dangerous Conjunctions, and what were the principal Points they had in View, when they abandoned their *private*, for the *public* Interest, I can so answer, as to tell you what it was every reasonable Person expected from them; and when I have so done, will leave it to any one to judge (as Time shall disclose it) how these Expectations have been answered, and what more could be reasonably desired.

For Method's Sake, and to enable you to arrange your Ideas in some Order, (in which, the Way, you are extremely defective) I shall distinguish the *first* from the *secondary* Points to be obtained, the principal Dangers we had to fear from the lesser Evils we apprehended, in order to form the clearer Vision of the Condition we are left in, when it shall be better known what Terms have been made for us, and what Dangers have been removed.

The first Danger to be encountered, and which so much has been said and written,

that I need say nothing of it here, *previous Consent*. For two Sessions it has been over us, and we dreaded the Approach of it again.

The second, by necessary Connexion, that of continuing the same Persons in Government, who had laboured to establish it, and make it a necessary Part of *Constitution*.

The *last* of these Evils is certainly moved; and the other is dropped, in *Speech* from the *Throne*, never (as we told) to be resumed again.

So far our Friends have taken Care of And next, in Order, comes Redress of *Grievances*, which consisted in an Attempt to *alter the Constitution*, which, though it did not succeed, was attended with many *Mischances*. And next, in *displacing* the Gentlemen who opposed it. In the last Point again we are *redressed*, and, as to the other, I am very clear in asserting that it is impossible to be *redressed* in the true Sense of the Word; that we have Amends made us for the Calamities, publick and private, which were

ere, w
it h
proach
h, with you, a Censure might be passed
all who deserve it on that Account, that
may remain, as you say, *a Terror to evil*
ers; but when, or how, it is to be done,
am as little able as you are to advise, any
ther than as I think it has been done
eady, by reversing every Thing our late
vernor did, in order to accomplish his
signs. Silent Censure is always the se-
est; and (though People of your *Sort* and
ucation can express their Resentments no
er Way than by Noise and foul-mouthed
ling) sinks deeper than any other in the
nds of those who can distinguish between
Care of
y Reproach and calm, and (therefore ge-
Redress
ally) just Indignation.

Attempt
n it did
y Misch
tlemen w
gain we
I am v
ossible to
e Word;
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wrou

And this I address to all, in general, into
se Hands this Paper may fall, that they
reflect, if they please, on the Advan-
es arising to their Country from the late
osition; and consider with themselves,
ther, a Year ago, they had not been
to have secured so much; and to have
relieved from the Dread of having *Power*
ted in the same Channel against them;

which they found, by Experience, it was hard to resist, and which, by continuing in the same Hands, or in *Persons* of the like Dispositions, might, one Time or other, have overpowered their *Defenders*.

To yourself, in particular, I would willingly give an Answer, were it possible to collect from your disjointed Periods, any uniform Design, or consistent Expectation, which you or your Knot of *Associates*, may entertain; but as that, I think, passes human Skill, I must guess your Meaning, as it appears obscure in furious Starts of idle Clamour, and untempered Zeal.

Zeal for what! It is not for Government on any Plan whatever. It is not for Peace for that you renounce till the Enemy is utterly destroyed, *stricken to the Earth, that never to rise again*. Were you less a *Man of Arms*, and had any Sort of Wit to take Place in your Anger, you would content yourself, and think you had done abundantly enough, when you had not only put by your *Adversary's Thrust*, but put him also to Flight; enough for Honour, and sufficient Safety. The weakest Enemy may be de-

dangerous when driven to Despair; and to pursue him to a *strong Hold* may testify Courage, but is no Symptom of Sense. You may remember, for I see you have been in the Hands of a *Fencing-master*, a *Frenchman*, who taught the small Sword in *Taylor's-Hall*, and gave Lessons of Prudence, as well as Science, to his Scholars. Here you shall attack, and there be on Guard; so far advance, and then stand firm; with all the Variety to be known of defensive and offensive Knowledge. A Gentleman, one of the most finished in the School, wanted, he conceived, to learn but one Thing more to render him absolute in the Art of War, which was, how to advance on a flying Enemy? "Advance!" said the *Frenchman*, "For what? *by gar* let him go." If ever you learn't, you have now forgot the *Rule*; and when the Enemy has been parried, wounded, and forced on a retreat, you would, in your Fool-hardiness, make him rally again, and, like an infinite number of Generals on Record, perhaps lose the Honour of the Day you had won.

But you talk much of *Precedents*, *Precedents* for *Addresses*, and *Precedents* for *Opposition*, which will naturally grow (as you apprehend)

apprehend) from some Concessions have been made; and indeed the Sum total of all your Fears are comprehended in that single Article. Neither you, or any one else, can complain of any other Point unprovided for or any other Danger likely to ensue from the supposed Agreement has been made.

Now, if these *Concessions* be Precedents they are very imperfect ones, and may more probably, should they be pleaded as such be rejected another Day, than was the Precedent you mention of 51 pleaded *Anno* 53 they are less like Precedents than that was though that was but a Shadow of one. Just Precedent is something done with mutual Approbation, or, at least, is an Act of Authority on one Side, and acquiesced in by the other. But it is manifest we have not acquiesced under the Oppressions were laid on us, nor did we acquiesce at the Time, but made a laudable Outcry enough, and may it be heard far and near; and will, doubtless, on a like Occasion, be as ready to raise up our Voice again; though I must say, that all Appearances concur to make us hope the Occasion is far off. As to the other Precedent of sending over the *Address* before-

been for Approbation (as you assert was done) I
 you can say nothing but this, that whether it
 e Ar was so or not is Matter of perfect Indif-
 e, can ference, and, should it always be done, can
 ed for ave no other ill Effect, than lavishing some
 om the Money on special Messengers; for it is not
 ow, or where, the Thing was *cooked* (to
 e your own Phrase) that Men consider so
 cedent much, as how they like what is served up.
 ay more had the famous *Clo* cooked it, (though they
 as such y his Hand is out) yet if the *Commons*
 e Precedent did not relish it, the Labour were lost,
 Anno 53 and the Dish would be thrown out of Doors.

one. But *apropos* of Precedents, I will tell you
 th mutu worse than any you have named; that of
 et of A gratitude to our Defenders, not to say our
 ed in protectors. In what a Plight had we been,
 have n the Persons you clamour at hid their
 ere laid heads in the Day of Danger, and sheltered
 Time, b m from the Pestilence that walked at
 and m on-Day. Had they not interposed, like
 will, dou ndly Clouds between the *Sun* and us, to
 ready to ld us from the Beams we could not bear,
 ft say, th had been burnt up ere now; and, instead
 us hope Thanks, shall we repay them with Re-
 other Pre ches, and forget every Act of Kindness
 before-h have done us, because there is some-
 thing

thing we still desire they should have done? This is like the Fellow was fished out of the *Liffey* by a Gentleman, who ventured his Life to save him, and, missing his Hat, desired his generous Friend would go in again to recover it, and d—d him for refusing.

How should we expect, on any future Conjunction of *Power* and *Misrule*, when the People are oppressed, and can do nothing for themselves, that Men of Fortune, and Pretensions to the highest Favours their King can bestow, should endanger both to relieve us from Distress, if we not only withhold all the Acknowledgments we can give in Return for their Services, but revile them worse than we ever did our Oppressors? Then (to use your ill applied Language) we shall cry, and there will be none to help. They will shake their Heads, and laugh us to Scorn. Reproach, when we look for Approbation, is, of all Things, the most likely to alienate Men's Affections, and, no doubt would have that Effect, did it come from any Man, or considerable Body of them who have a Right to judge or to advise; but forgive me, if I think you are not in the Predicament, nor does it appear from any Thing

Thing you have said of yourself. Suppose
 (as you tell us) you have been employed,
 for three Years, in drinking Healths on
 every joyful Occasion, and in making un-
 godly Ballads *; does that entitle you to
 give Law to those now, whose spirited Acts
 were then the Subject of your Song, and
 their Health and Prosperity the Object of
 your Wishes? You admired them greatly,
 when they were exposing their Lives for
 you, to Perils by Land, and *Perils by Sea*,
 and, perhaps, (but I hope otherwise) to
 Perils among false Brethren; but now that
 you have failed in some favourite Expectation,
 secretly settled among your *Eutopian* Friends,
 they have done, it seems, no Service at all
 either to you or the Publick.

By their Means it has been, with the
 Favour of Providence, that the principal
 Dangers which alarmed us are no more:
 Our Constitution remains unhurt, and the
 Invaders of it are laid aside. The Assertors
 of Right and Liberty are restored to the
 Rank they held, and we are no longer de-
 prived of *their useful Mediation* with our
 Prince,

* See Letter, p. 1.

Prince, and those in Authority under him, so that Discontents must arise from private Causes, whatever Disguise, or Pretence to publick Zeal is put on.

As I am not a Master of the same Dialect you use, I cannot reply to you in the Style which would suit you; but must tell you, the affected Phrase of your personated Character is always to be suspected, and always discovers a Diffidence in the Writer, that what he offers to the Publick would not merit the Observation without a Singularity of Dress, which is oftener the Effect of Foppery than of good Sense; and though the *Manners* of the *People* may claim an Indulgence when they are only familiar, yet they are the more unpardonable, when, under that Allowance, they degenerate to Sawciness and Scurrility. If I could suppose (as I do not, on observing the Complexion of Things) that you would again produce *your strong Reasons*, I desire you will write like other People, if you hope to be replied to; and that you do not disgrace any particular *Tribe*, by assuming their Air and Appearance.

And lastly, as a Friend, I recommend one
 Consideration, that *Zeal* without Knowledge,
 and without Bounds, hurts the Owner, and
 no one else; and that over-zealous Party-men
 may be compared to Fire-ships, which, though
 they but sometimes burn the Enemy, never
 fail to consume themselves.

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I as a Friend, I recommend one
that has without Knowledge,
without Funds, but the Owner, and
that over-sees Party-men
to fire-shops, which, though
but sometimes burn the Enemy, never
to consume themselves.

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